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ABSTRACT

Seventy-two publications, ranging from ERIC documents to journal articles are annotated in this selective bibliography, one of 18 in a series. It is designed for educators who are developing and teaching curriculum materials that deal with American subcultures and their relationships. Included in the selections are program descriptions and resource materials. Others in the series are: SO 002 223 and SO 002 224. (DJB)

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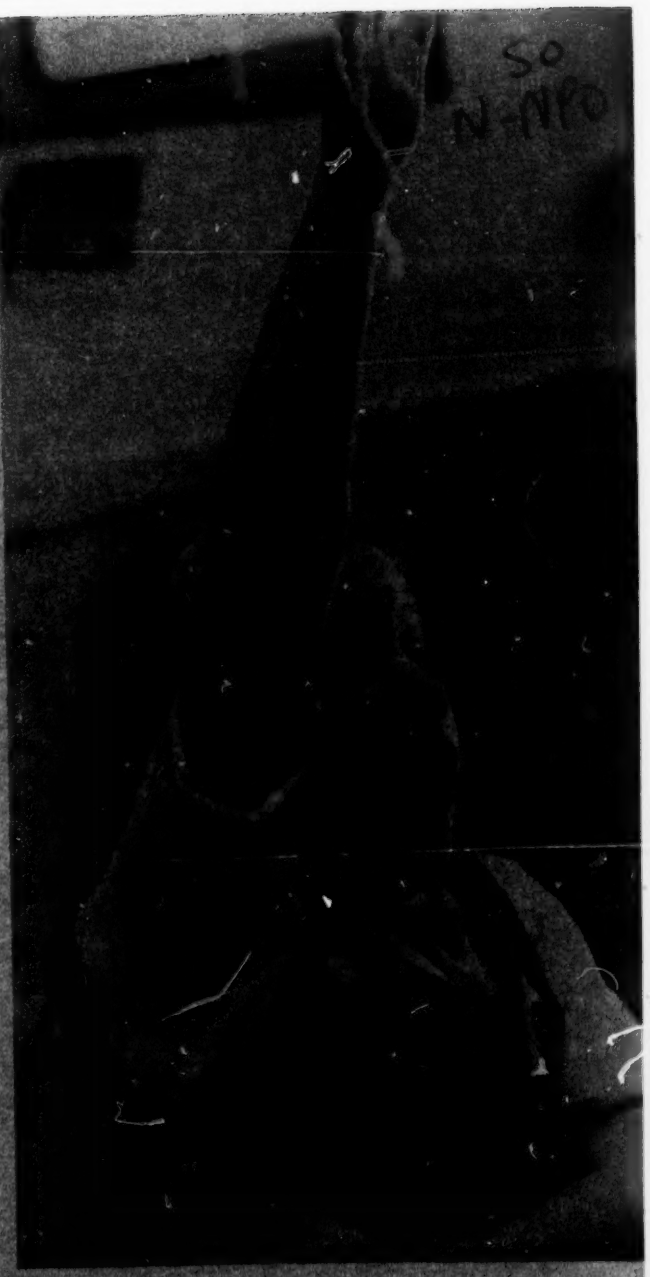

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ETHNIC STUDIES

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FOREWORD

This annotated bibliography is one of six prepared during the summer of 1971 for the Association Referral Information Service (ARIS). There are now 18 bibliographies in this series, all prepared from topics selected by the users of ARIS.

The selection of materials is designed to be broad enough to serve as a reference source for several topics. Recent publications and operating programs are included in these bibliographies; however, this series is not intended to be a thorough review of the literature. Hopefully school personnel will find the cited materials useful in completing their day-to-day responsibilities.

This series was prepared under the able direction of Mr. Rosario Poli, Reference Librarian in the College of Education at the Ohio State University. The initial selection of materials was the sole responsibility of the compiler. Citations with the ED number are part of the ERIC microfiche collection and the abstract is from Research in Education. The other abstracts were prepared by the compiler.

ARIS is an information clearinghouse operated as a part of the professional services of the Ohio Education Association. ARIS is primarily concerned with the identification and dissemination of innovative and exemplary programs in education. In addition to program descriptions users are furnished with references to printed materials, including a review of ERIC documents, and available bibliographies. Several other information systems have made bibliographies, and other reference materials available to ARIS, to supplement the major ARIS publications.

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The "melting pot" theory of education, long held to be true, is now seriously challenged by educators and laymen. Increasingly, instruction in the school recognizes cultural pluralism. This bibliography has citations on identifiable cultural minorities to assist staffs develop and teach materials about American subcultures. BHM

Arbeiter, Solomon, "A White Jewish Liberal Discourses with the Young Black People," *The Social Studies,* Vol. 62:51-55, February 1971.

The author, as Higher Education Coordinator, Office for Civil Rights, in the U.S. Department of Health, Education and Welfare from 1967 to 1970, had numerous opportunities to discourse with militant blacks at Northwestern, Cornell, Antioch, and many other strife-torn colleges. Here he thinks back to his own childhood in an urban Jewish ghetto, where he and his neighbors spoke Yiddish, that invisible bond which linked them to their fellow souls dispersed throughout the world. As he ascended the status ladder he found he had to increasingly draw away from his people and accept the standards of the established group. This is what he tries to convey to young black radicals. In analogy he cites the case of a small ultra-orthodox Jewish sect which has maintained ethnic purity and zealous hatreds at the price of isolation from both Jewish and gentile society. This will be the fate of a black racist minority which becomes increasingly irrelevant to the larger society of which it is a part. They cannot win the allegiance of their own group in opposition to the all-embracing American credo of progress and material advancement.

Banks, James A. "Developing Racial Tolerance with Literature on the Black Inner-City," *Social Education,* Vol. 34:549-552, May 1970.

Given the immense racial crisis which pervades the nation, it is imperative that we help "culturally sheltered" children to develop positive attitudes toward persons who are different from themselves racially and culturally. Knowledge of different cultures and groups can contribute to the development of the kind of tolerance so desperately needed in our highly polarized society. Since most American children live in tightly segregated communities, they have little opportunity to interact and to become acquainted with people of different races. Literature is often recommended as a way to bridge this experiential gap. However, like actual social contact, familiarity with other groups through literature *can* help develop racial understanding and tolerance but *may* also reinforce stereotypes and prejudices. Without the utilization of appropriate teaching strategies, much literature on minority groups will enhance rather than mitigate the development of racial bias. Banks suggests some books for 12-

16 year olds by black authors which, when used wisely, can help suburban children to develop racial tolerance and a commitment to the eradication of social injustice.

Benosky, Alan L. "Minority Groups and the Teaching of American History," *The Social Studies,* Vol. 62:60-63, February 1971.

The author contends that the current campaign to make American history palatable to Negro aspirations has reached hysterical proportions, which, if not arrested, threaten the intellectual autonomy of teachers and the scholarly integrity of historical writing. He cites civil rights leaders and their "echoes," the journalists, as primarily responsible for these misguided attempts to stir up racial pride and a much needed unity, at the expense of truth. Recently, their press-agentry has escalated into the educational domain by attempting to control curriculum and to influence teaching, with considerable success. He accuses many teachers of climbing on the bandwagon and seeking the rewards of aligning themselves with the anti-historians and sensational newsmongers, denouncing The Establishment to win popular recognition. The crux of his article is summed up by Stanford's eminent historian Dr. Thomas Baily in his presidential address to the Organization of American Historians: "This determination to stand American history on its head, so characteristic of minority groups, may stimulate pride among Negroes, but it can win little support from true scholarship."

Black Literature in Paperbound Books: An Annotated Bibliography Selected by the Editors of "Paperbound Books in Print" (New York, N.Y.: R.R. Bowker Company, 1969) ED 035 636

Material is grouped under seven headings: biography and autobiography (72 items); plays, play collections, and criticism (18 items); American Negro novels and African fiction (79 items); literary histories, criticism, and surveys (20 items); literature collections and anthologies (59 items); poetry collections and criticism (31 items); bibliographies, source books, and educational surveys (7 items); and notes on black literature series (18 items).

Brown, Willie L., *et al. Thoughts on Diversity and Community in the Southwest with All Due Respect* (Austin, Texas: Southwest Intergroup Relations Council, Inc., 1970) ED 045 266

The authors of the four essays presented in this document expressing minority viewpoints are members of the Southwest Intergroup Relations Council, an organization established to highlight, through publication, problems of the minorities of the Southwest. The first entry, "Blacks

Browns, and Reds—Colors Far Apart," points out the rift between Blacks, Mexican Americans, and Indians as a result of the struggle for power in organizations and for control of Federal programs. The second article, "E Pluribus Unum: La Raza," takes a historical look at the plight of Mexican Americans who, as "original" owners of the land in the Southwest, are now deposed and have been forced to an image of a people in dire need of social and cultural rehabilitation. The essay "Indian and Other Tribes" presents the Indian viewpoint regarding the integrationist's theory of the melting pot as being applied to the Indian without regard to existing rights of tribes as sovereign communities. "Patterns of American Prejudice" is a report on a major study of contemporary anti-Semitism in the United States. The final essay, "Thoughts on the Dominant American," discusses the social science and literature of America being redundantly concerned with the fates and fortunes of the minorities while the social consciousness of the dominant American needs to be reassessed.

Californians of Japanese, Chinese, and Filipine Ancestry: Population, Education, Employment, Income (Sand Francisco, California; California State Department of Industrial Relations, 1965) ED 023 509

The 1960 U.S. census provides data for comparative descriptions of those California minority groups with common characteristics such as an Asian heritage, an ancestral language other than English, and a long history of prejudiced treatment and exploitation in America, especially in the West. Information is provided on population distribution, place of birth and in-migration, areas of residence, educational attainment, occupational attainment and distribution, unemployment, income, and family size and characteristics. The data are defined and identified as to source, and presented in statistical, graphic, and narrative form. This is part of a series of reports on Indians, Mexican Americans, Negroes, and other minority groups living in California.

Caselli, Ron, "Ethnic Studies—Opportunity to Revitalize Education," *Contemporary Education*, Vol. 42:301-304, May 1971.

The author, Coordinator of Ethnic Studies in Santa Rosa, California, admits to a great deal of confusion over just what ethnic studies is and should be. A revolutionary Black Panther leader and a conservative small town school administrator would offer vastly different definitions. Caselli finds it easier to explain what ethnic studies are not: they are not a concern with the history and cultural contribution of every American ethnic group. They need not be concerned with European-American groups who have already been assimilated into the amorphous American experience. They should concentrate on those groups which have never been assimilated in

the immigrant manner. Thus, ethnic studies, concentrating upon the experiences of Afro-, Mexican-, and Indian-Americans can be viewed as American education's first genuine opportunity to introduce cultural pluralism into the nation's curricula. This notion is a proper and involved subject for study because the "melting pot" is one of the cherished myths of American education. Caselli feels that the time to perpetuate "myths" is over.

Chew, Peter, "Black History or Black Mythology?" *American Heritage,* Vol. 20:4-9+, August, 1969.

Peter Chew, a staff writer for the *National Observer,* has reported on the role of the American Negro soldier in Vietnam. Here he discusses a problem that contemporary American schools and universities are being forced to confront: the demands by black students for an exclusive focus on Negro history and culture. While most white teachers of American history today concede that the contributions of the American Negro have generally been ignored, or at best minimized, they are presently appalled by the blatant mythmaking now in progress, by the very bad history being served up, as often as not for political or therapeutic purposes; served up sometimes, under the threat of violence by black revolutionaries on the rampage in high schools and universities. Since black history sells, a great many pseudo-scholars are hard at work on separate but equal black fables to match such stories as the one about Washington and the cherry tree. Chew exposes some of the myths and discusses certain aspects of the drive to elevate black history and the Negro's "sense of identity" which are most disturbing—quite aside from the question of accuracy vs. mythmaking.

Cruse, Harold, *The Crisis of the Negro Intellectual* (New York: William Morrow and Co., Inc., 1967)

Harold Cruse, himself black, with a background in film and television work and dramatic criticism, offers an original and penetrating set of criticisms of black militancy. He believes that American political intellectuals have failed to develop a sound radicalism based on the realities of the American environment, and that this failure has prevented political and social progress. Holding as one of his beliefs Santayana's dictum, "those who cannot remember the past are condemned to repeat it," Pruse sets out to construct a guide to past black activists and creative artists, including W.E.B. DuBois, Booker T. Washington, Marcus Garvey, and Malcolm X, as well as many other figures. This guide should prove valuable to social scientists, administrators and teachers who need background material upon which to build a viable black studies program.

Daniels, Leona, "The 34th Man: How Well is Jewish Minority Culture Represented in Children's Fiction?" *Library Journal,* Vol. 95:738-743, February 15, 1970.

Leona Daniels, professor of library science at New York State University at Buffalo, is convinced that good children's fiction is essential to improving understanding among people and can be used with great educational effectiveness in changing attitudes. This article summarizes her study of the extent, range of, theme and quality of works treating the Jew in children's fiction. She stresses stories of contemporary Jewish life in America, so that the non-Jewish reader can find stories that will take him into the modern Jewish home with its close family patterns and values. A modern ethnic portrait would describe family relationships, community institutions and affiliations, social awareness, and humor. It would describe characters who accept their ethnic identity, and share a sense of community with others of common origin across the world. Daniels finds that children's literature pays relatively little attention to Jewish life, compared to the constant inclusion of Jewish influence in adult fiction. She includes an excellent bibliography of fiction treating Jewish life in America, in Nazi Europe and in the state of Israel. Selections range from easy 4th grade stories to mature treatment of the "World Jew" for older teens.

David, Jay, ed. Growing Up Black (New York: William Morrow and Co., Inc., 1968)

"Eventually better educational facilities, job opportunities, poverty programs, and civil rights legislation may bring us to a time when a book called *Growing Up Black* will be as outdated and pointless as a book called *Growing Up White.* Although Jay David concludes his collection with these words, he knows that this is a far distant prospect. The childhood experiences of the nineteen black Americans in his anthology are worlds away from those of most white Americans. Black skin brought with it an exposure to deep hurt, terror, and ugly emotions—devastating to adults, but unspeakable for children. These growing-up experiences of such Negroes as Frederick Douglass, Booker T. Washington, Ethel Waters, Richard Wright, Malcolm X, Dick Gregory and Gordon Parks provide waking-up experiences for young white readers, shocking testament to the degradation and sense of inferiority which have ushered black children into life for two centuries.

David, Jay, ed. *Growing Up Jewish* (New York, New York: William Morrow and Co., Inc., 1969)

"Perhaps it is because Judaism is a way of life rather than solely a religion that certain similarities run through a thousand years of Jewish history."

This collection, which brings together twenty five autobiographical excerpts, dating from the late sixteenth century to the present, is divided into three sections dealing with the Old World, the New World, and the Promised Land. Those from the "Old World" include Chaim Weizmann, Isaac Bashevis Singer, and Dublin mayor Robert Briscoe, David Daiches, and Ann Frank. Edna Ferber, Harry Golden, Gertrude Berg, Allan Sherman, Sam Levenson and Alfred Kazin are among those representing the "New World." There are introductions for each section and for each author telling where and when he lived and what he accomplished as an adult. This excellent anthology may be expected to send both teachers and their students to the books themselves, as they discover that "growing up Jewish was and is something unique."

De Hoyos, Arturo. *Occupational and Educational Levels of Aspiration of Mexican-American Youth* (East Lansing, Michigan: Michigan State University, 1961) ED 044 208

Studies of levels of aspiration have made some important contributions to the understanding of the relationship between social structure and personality. In this type of study, however, minority groups have almost been neglected. This dissertation was designed to investigate the differentials in levels of occupational and educational aspiration of Mexican American youths in Lansing, Michigan. Of great importance to the study of the social structure of the target population are the changes: (1) from mostly rural to mostly urban environment, (2) from seasonal agricultural work to industrial, urban employment, and (3) from a position of subordination typical of the Southwest to one of greater social equality in the North. The main proposition, in the form of 11 hypotheses, was that the level of occupational and educational aspiration of Mexican American youths was positively correlated to acculturation to the dominant society. At the conclusion, it is noted that the data are not sufficient to determine whether the high level of social aspiration of the sample is a manifestation of their identification with the values of the dominant society or a manifestation of external imitation of those values.

Deloria, Vine. *We Talk, You Listen* (New York: The MacMillan Co., 1970)

In his two books, *Custer Died for Your Sins* (1969) and *We Talk, You Listen,* the former executive director of the National Congress of American Indians ably describes the thrust of the Red-Power movement witl proclaiming himself as its oracle or its official spokesman. He brings focus the moods and the habitat of the contemporary Indian as seen by a Standing Rock Sioux, not by a research anthropologist or a collector of

Navajo rugs. He peels away layers of tinsel and feathers heaped upon the Indian by misinformed whites (beginning with Columbus) and he reveals an uncanny ability for tangling them in the web of their own illogic. Of the current trend toward ethnic studies he says: "With the rise of ethnic studies programs and courses in minority group history, the situation has become worse. People who support these programs assume that by communicating the best aspects of a group they have somehow solved the major problems of that group in its relations with the rest of society. By emphasizing that black is beautiful or that Indians have contributed the names of rivers to the road map, many people feel that they have done justice to the group concerned."

Dodds, Barbara, *Negro Literature for High School Students* (Champaign, Illinois: National Council of Teachers of English, 1968)

This sourcebook covers all the standard Negro writers of the 19th and 20th centuries. It is valuable primarily for the English and social studies teacher, and for the advanced, adult-level high school reader. Although the author is aware from personal experience in Negro ghetto schools in St. Louis of the depressed reading level of black teen-agers, she devotes only fifteen pages out of 145 to junior novels treating the black experience. The few she includes are primarily for girls, and were published during the 40's and 50's—the many excellent junior novels of the 60's are omitted. She does take an exceedingly thorough and critical look at adult materials, rejecting those she feels are unworthy, or unsuited for school use, but she does bring to the reader's attention a large number of valuable books that have been overlooked by textbook publishers, librarians, and teachers, both Negro and white.

Donelson, Kenneth, ed. "America's Culturally Different Children," *Arizona English Bulletin,* Vol. 12:5-10, October, 1969. ED 034 770

To maintain within a national unity the richness of cultural diversity of America, school curriculums should develop in the child a knowledge of the country's varying cultures. Teachers should initiate for children meaningful experiences with other cultures to help them appreciate the differences and similarities among people. One way to develop positive self-images in culturally different children and thus introduce the sharing of home traditions with classmates is through "show and tell" time in class. Tape recorders and cameras can be useful in recording stories and classroom projects; puppets, songs, dances, and masks can draw children into role playing; ceremonies and feast days of ethnic groups can stimulate the learning of traditions; parents and community members may participate in discussions of their cultural backgrounds; and books can

enlarge children's contacts with other groups of people. Through such meaningful experiences, children can engage in interdisciplinary study, acquire pride in their own culture, practice the cultural roles they will play as adults, and be able to respond to other cultures on an international level.

Dumas, Wayne and Christopher Lucas. "Teaching About the Negro's Struggle for Social Equality in Integrated Classrooms," *The Social Studies*, Vol. 61:29-34, January 1970.

The authors, both social studies educators, comment on the reluctance of most history teachers to tackle unresolved issues: those likely to arouse controversy, elicit strong feelings, or challenge deeply-cherished beliefs. The explosive question of the Negro's struggle for social equality is generally avoided in biracial classes. Teachers have tended to conclude that the subjects of race relations, urban riots, controversies surrounding racial inequities, etc. are too charged with emotion to be broached in a classroom already tense with interracial suspicions, fears, and mutual ignorance. Thus, they fall back on issues long since decided and problems remote in space and time from their pupils. The authors urge teachers to deal with contemporary society and offer an organizational and content model for instruction in a unit on social equality. They also offer a set of guidelines for special instructional techniques needed in a highly controversial unit of this kind. Recognizing the inadequacy of current textbooks and the vast quantity of printed resource material of varying degrees of quality, they conclude by directing teachers and students to an excellent bibliography of resource materials.

Elam, Sophie L. "Poverty and Acculturation in a Migrant Puerto Rican Family," *The Record*, Vol. 70:617-626, April 1969

Professor Elam of C.C.N.Y. describes the cultural roles and values of a Puerto Rican family in New York. Stressing the difficulties involved in the acculturation of a family trapped by poverty, she suggests that only a minimal transition to mainland ways can be expected. The material presented in this article was obtained from observation, home visits, and the diagnostic records of a Group Work-Study Program for City College education students who serve as club leaders and big brothers and sisters to children like those in the Mendoza family described here. Raul Mendoza, the father, has been in New York since 1950, working as a dishwasher. His income is insufficient to care for his wife and eight children. Both parents are illiterate (in Spanish and English) and so have no conception of the role of the school in their children's lives. All eight children are retarded academically and the older ones left school at the earliest opportunity. They found unskilled jobs like their father and have begun to marry and

repeat the cycle of poverty, marginal employment, academic failure and lack of acculturation.

Epstein, Charlotte *Intergroup Relations for the Classroom Teacher* (Boston, Massachusetts: Houghton-Mifflin Co., 1968).

This helpful little book for elementary teachers is built on the following premises: (1) all children regardless of age, race, and social class have intergroup problems, (2) solving these "hangups" (i.e. reducing group tensions, prejudices and stereotyping) is an urgent matter for all of us and for all of our social institutions, (3) the school, however, has a special responsibility—we must provide optimum quality schooling for all, (4) "there is no optimum education without integrated education," (5) sharply increased efforts toward this end should be undertaken, (6) in the meantime, every classroom teacher has the awesome duty to provide intergroup relations now in whatever situation she finds herself. This book attempts to tell the teacher how to do this. It answers such questions as these: How should the teacher identify the problems of a given pupil or class? What techniques should she use? How is classroom control related to the task? What materials should she use? Where can she go to learn more about the subject? There are also sixteen illustrative vignettes document that this subject ought to be the major concern of all teachers.

Estes, Dwain M. and David W. Darling, ed. *Improving Educational Opportunities of the Mexican-American* (San Antonio, Texas: Southwest Educational Development Laboratory, 1967)

This booklet contains the proceedings of the First Texas Conference for the Mexican-American held at San Antonio in April of 1967. The primary goals of this conference were: (1) identify and clearly define barriers faced by Mexican-Americans in schools and communities, (2) show and discuss some of the programs presently underway which are aimed at enhancing the bilingual education of the young Mexican-Americans, (3) focus attention on problems that have not been solved and which require immediate attention, (4) develop a plan of action for the dissemination of information and statistical data to remove these barriers and to find solutions to these problems. Participants whose papers deserve careful attention from educators of Spanish-speaking children include: Governor John Connally, Congressman Henry B. Gonzalez, Senators Joe Bernal and Ralph Yarborough, U. S. Associate Commissioner of Education Nolan Estes, Coordinator of Mexican-American Affairs Armando Rodiguez, and such eminent educators as Julian Samora, Theodore Anderson, and Herschel Manuel. This conference provided the necessary information and ideas for the subsequent White House Conference on the Mexican-American.

Felder, Dell, "The Education of Mexican-Americans: Fallacies of the Monoculture Approach," *Social Education,* Vol. 34:639-642, October 1970.

The problems of educating the Mexican-American child within the American system of education are proving some of the most difficult and complex ever faced by our schools. The American equalizing process assumed that immigrants could be reconstituted as monolingual American-thinking, American-behaving individuals simply by dipping them into the melting pot. No one considered that some individuals, whose appearance was distinctively non-Anglo or whose culture was immutable, might be unmeltable. The author, concentrating on the effect of culture on behavior, reviews some of the history of the Mexican-Americans on this continent, to help educators understand why these people have not become assimilated and have clung so tenaciously to their way of life. He concludes with some suggestions for concerned teachers, reminding them to build upon the child's rich experiences within his own culture and to expose him to the wide variety of direct experiences and concepts which the Anglo school requires for success.

Ferrante, Joan. *The Negro American: A Reading List for Elementary Teachers* (Glassboro, New Jersey: Educational Improvement Center, 1968) ED 035 698

The reading lists in this document are designed as guidelines for the elementary school librarian in selecting materials about Afro-Americans for students and teachers. The lists also provide background reading for inservice training programs and for elementary school teachers who are preparing a curriculum of integrated materials, using instructional materials about Black people, or teaching inter-group relations.

Fisher, Paul L. and Ralph L. Lowenstein. *Race and News Media* (New York: Anti-Defamation League of B'nai B'rith, 1967)

Each year since 1958 the Freedom of Information Center of the University of Missouri has held a conference focusing on a current problem greatly in need of perspective. The eighth annual conference entitled "The Racial Crisis and the News Media," cosponsored by the Anti-Defamation League of B'nai B'rith, attracted mass media leaders from all parts of the nation. They represented national newspapers, magazines, and local and network broadcasting. The center provided the necessary catalytic agents for this conference of Negro leaders, interested government executives, and representatives of organizations committed to social improvement. The results of the stimulating three-day interaction were new and clearer insights into the nature of the problem as it affects the press. Such topics as

press coverage of racial turmoil in Detroit, Newark and Watts, local pressures on Southern newsmen, the use of TV as the instrument of the Negro Revolution, and the role of the Negro press in the Civil-Rights struggle were included. This sourcebook, valuable for journalism and English classes studying objectivity in news coverage, concludes that "the media cannot totally escape being used by the pressure groups that are part of a viable democracy, but they can exercise a greater degree of self-determination of direction than they now do."

Gallegas, Katherine Powers, ed. *Indio and Hispano Child: Improving His Self Image* (Washington, D. C.: U.S.—Office of Education (DHEW), 1969). ED 044 206

Prepared under the Title IV Civil Rights program grant, this document consists of social studies units for grades 1 and 4, suggestions for a culturally oriented arts program, biographical sketches of cultural models, and brief historical sketches of communities in the area of Los Lunas, New Mexico. The purpose of the units of instruction and related materials is to build a better self-image on the part of pupils belonging to minority groups. The social studies unit for grade 1 is a comparative study of family life in 3 cultures: Indian, Mexican or Spanish, and Anglo. The unit stresses that people of different cultures can live and work together appreciating what each has contributed from its heritage. The social studies unit for grade 4 is a comparative study of the role that those three cultures have played in the development of New Mexico. This unit attempts to promote attitudes, appreciation, and understanding that will contribute to a blending of these cultures into a plural Southwest culture.

Gast, David K. "The Dawning of the Age of Aquarius for Multi-Ethnic Children's Literature," *Elementary English,* Vol. 47:661-665, May 1970

Dr. Gast began his study of the depiction of non-white minority Americans in teaching materials and in children's literature in 1961 and completed it in 1965. The problem had been periodically investigated for 35 years prior to his study by many eminent scholars, both black and white, such as Du Bois, Rollins, Baker, Taba, Marcus, and Tannenbaum. It is a sad commentary that despite the findings and suggestions which were made over the years to bring about a culturally fair portrayal of minority Americans, no great interest was shown on the part of a complacent public, publishers and educators until our social ills erupted in violence, civil conflict, assassinations and the politics of confrontation. It was the social action that spoke louder than academic words which brought about the clamor to integrate school textbooks and to do something about the all-white world of children's books. Dr. Gast takes a penetrating look at some past,

present, and possible future approaches to the treatment of minorities in literature, and he warns against such current trends as the "Reversed Stereotype Approach" and the "Remanufactured Past Approach" which violate scholarly integrity in hopes of promoting middle-class values and virtues.

Gay, Geneva. "Needed: Ethnic Studies in Schools," *Educational Leadership,* Vol. 28:292-295, December 1970

The author, from the Department of Curriculum and Instruction at the University of Texas, discusses the demands for "minority studies" and the programs created in response to them. She maintains that these hastily organized "crash" programs are too often taken at face value—they are assumed to be ethnic studies simply because more information about Blacks, Mexican Americans, Indians, and other minority groups is beginning to appear in school curricula. Most of these programs are poorly planned, based on a mistaken belief that historical facts constitute ethnic studies, and were clearly motivated by desires to improve academic performances of minority students. In some ways such programs are similar to their generally ineffective forerunner, compensatory education. The current emphasis in minority studies has shifted, however, to the child's perceptions of himself and to how these affect his relations in and adaptations to society. Gay concludes that "minority studies," irrespective of how numerous, will continue to be incapable of meeting minority youth's needs as long as traditional educational philosophy and policies remain essentially the same.

Genovese, Eugene D. "Black Studies: Trouble Ahead," *The Atlantic,* Vol. 223:37-41, June 1969.

The universities owe to black America what they owe to white America: an atmosphere of freedom and dissent for the pursuit of higher learning. So says a thoughtful historian, who warns that the legitimate and constructive tasks of black studies programs can be subverted by indifference to principle or political cynicism. Dr. Genovese, a Canadian exchange-professor at Yale, feels that under growing pressures our universities must now choose between three courses: (1) a principled but flexible response to legitimate black demands, (2) a dogmatic, repressive adherence to traditional, liberal, and essentially racist policies, (3) a cowardly surrender to all black demands. He concludes that the last option, which has been taken in a notable number of places, ironically reflects as much racism in its assumptions and implications as the second, and furthermore will end in a bloodbath in which blacks once again will be the chief victims. Schools must face honestly the questions of limits and legitimacy, for ignoring them

will corrupt the meaning of black studies and risk the destruction of our academic institutions.

Geyer, Donna. "Black Literature? of Course!" *Statement,* Vol. 5:6-10, September 1969. ED 034 772

The inclusion of Afro-American literature in high schools either as an elective course or as a unit within an American literature course provides opportunities for Black students to gain, from members of their own race, pride in themselves and belief in the possibility of personal achievement. Title selection should depend upon class make-up. For a predominately Black class, literature by articulate men of their own race should be read, whereas for a white class, such books as "Black Like Me" and "Huck Finn" can be included. Six of the best novels for a class in Afro-American literature cited are James Weldon Johnson's "Autobiography of an Ex-Colored Man," Jean Toomer's "Cane," Ralph Ellison's "Invisible Man," James Baldwin's "Go Tell It on the Mountain," Langston Hughes' "Not Without Laughter," and Richard Wright's "Native Son." Robert A. Bone's "The Negro Novel in America" can supply the teacher with background, insights, and a bibliography on the subject.

Glancy, Barbara Jean. *Children's Interracial Fiction: An Unselective Bibliography* (Washington, D. C.: American Federation of Teachers, 1969) ED 037 509

This bibliography of children's books with black characters is annotated so that the reader may decide which books would be of interest. The bibliography attempts to record as complete a listing as possible due to the reported paucity of literature in this area. Many of the 328 books portray biracial friendships. Each entry is evaluated for reading grade level, interest age level, and personal recommendation level. The age interest levels are labeled "1" through "5" and are grouped for ages four through eight, eight through ten, ten through twelve, twelve through sixteen, and sixteen plus. The Fogg formula, which takes into account sentence length, words over three syllables excluding compound words, proper nouns and inflected endings, number of words per page, and the percentage of difficult words per page, has been used to compute reading levels. [“Black Barbecue,” an article reprinted from “Teachers College Record” and “Changing Education” (Spring 1969) in the original document, have been omitted in the document available from EDRS.]

Goldberg, G. S. and E. W. Gordon. "Puerto Rican Migrants on the Mainland of the United States" (New York: Yeshiva University, 1968). ED 021 941

This bulletin on the Puerto Rican migrant consists primarily of a review of research which examines the social science literature dealing with the island background of the Puerto Rican immigrant as well as his life on "La Vida" which questions whether the family described by Lewis is representative of slum dwellers in urban San Juan who migrate to the mainland. Also included is a brief review of Piri Thomas' *Down these Mean Streets*, a book which describes the experiences of a Puerto Rican youth growing up in the Spanish Harlem area of New York City. An annotated bibliography on the Puerto Rican population and a list of reviews of "La Vida" are presented.

Gomez, David F. "Chicanos: Strangers in their Own Land," *America*, Vol. 124:649-652, June 26, 1971.

A militant Chicano from a Los Angeles barrio states that Mexican-Americans share with the American Indian the harsh experience of U.S. conquest and deprivation of civil and political rights. Millions of them were brought across the border to supply the Southwest with 85 percent of the common labor in agriculture, railroading, mining and industry. Not until 1970, when Cesar Chavez and his United Field Workers scored a dramatic victory in rural California, were Mexican campesinos included in organized American labor. However, since 80 percent of Mexican-Americans live in urban slums they will not benefit from Chavez' gains. Gomez describes the 1970-1971 riots in Chicano barrios which left several dead, hundreds wounded and arrested, and millions of dollars in property damage. He warns readers that the Mexican-American War didn't end in 1848. It is still going on, and it will continue as long as Chicanos are strangers in their own land, struggling for their basic human rights.

Gross, Morris. *Learning Readiness in Two Jewish Groups: A Study in Cultural Deprivation* (Washington, D. C.: U.S.—Office of Education (DHEW), 1967). ED 026 126

In a study of school readiness, 90 American born, middle class Jewish children were tested before entering the first grade and divided into two groups. The groups were well-matched with one difference: children were either Ashkenazic (of European descent) or Sephardic (of Syrian descent). Families of both of these groups, however, had been in the United States for at least 25 years. Cognitive measures such as the Stanford-Binet, Columbia Mental Maturity Scale, Peabody Picture Vocabulary Test, and the Bender Visual Motor Gestalt Test were given to the children; parent

attitude scales were given to the mothers. Additional data were collected on the educational and financial aspirations of the mothers for their children. Analysis of the data showed significant school readiness differences. The Ashkenazic children, whose cultural background possibly supported academic achievement, were more prepared than the Sephardic children, whose training seemed to stress financial success. Study findings suggest that implicit cultural factors, aspirations, and mores affect children's school readiness even when poverty and other disadvantages are absent.

Hale, Irlene W. "Black Culture: A Reading Program Develops Better Understanding," *Clearing House*, Vol. 45:269-272, January 1971.

Programs designed to promote an understanding and appreciation of Black culture have met with varying degrees of success. Here, the librarian from an interracial Virginia high school describes one which apparently realized the goals set for it. The library, together with the English and Social Studies departments, and a committee composed of administrators, parents and students agreed upon the goals of a Black Culture program. Three of the most important were: (1) help black students see their relevance to American history along with the contributions of their culture, as well as to develop a respect for the other cultures of mankind, (2) promote better human relations between ethnic groups, (3) bring about new images of self-esteem which would have carry-over value in all subject areas and result in generally higher achievement among students. In evaluating the effectiveness of the program, the library reported for the first week a circulation of 1,000 books on Black Culture, sales of 150 paperbacks; and many visitors from other schools who were interested in starting Black Studies Program. Questionnaires circulated among faculty members, parents and students showed great satisfaction with the results of the program, and indicated many positive attitude changes.

Hamilton, Charles V. "The Question of Black Studies," *Phi Delta Kappan*, Vol. 51:362-364, March 1970.

This noted professor of political science and urban studies, the author collaborated with Stokely Carmichael on *Black Power: The Politics of Liberation in America*, sees black studies as a political demand for academic innovation and urges higher education to deliver the empirical goods. The establishment response, to date, he feels, is to try to kill the movement with unjust criticism. Black students making demands, while they do not have all the answers, have enough insights gleaned from their black experience to know that much of what they have been taught is irrelevant to—indeed inconsistent with—their lives as black Americans. And it is this recognition that accounts for a great part of the thrust for black studies.

Hannerz, Ulf. *Soulside: Inquiries Into Ghetto Culture and Community* (New York: Columbia University Press, 1969). ED 036 587

This is an anthropological study of a black ghetto in Washington, D. C. The focus of the book is on the nature of ghetto culture and its relationship to mainstream American culture. The author contends that the ghetto has developed a unique culture of its own which co-exists with aspects of mainstream American culture. The discussion dwells on the black family and the nature of male behavior, the cohesive force of black community culture in what has come to be called "soul," and the controversy surrounding the "culture of poverty."

Heath, G. Louis. *"Red Power" and Indian Education* (Normal, Illinois: Illinois State University, 1970). ED 045 238

The document is the result of research conducted on 14 Indian reservations and one settlement in the Southwest, Midwest, West, and Pacific Northwest by Illinois State University in the summer of 1970. Some 124 Indians were interviewed, many of whom were leaders and participants in various Red Power organizations. As noted, the dominant impression to emerge from the research was that Indians have become very aware that they, collectively, can materially transfigure their own lives for the better. They have also become aware that other racial and ethnic groups have culturally expressive institutions. Indians have been lacking detectable political power and have been unable to control education of their own children; consequently, they have gravitated to the brink of cultural extinction. It is reported that the recent vigilance of the Indian springs from a disconcerting realization that he must now mobilize every vestige of power to provide for this cultural continuity. The document concludes that Red Power and educational renaissance are both requisite to the regeneration of Indian culture.

Heller, Celia S. *Mexican-American Youth: Forgotten Youth at the Crossroads* (New York: Random House, 1966).

Dr. Heller, who has traveled widely in the Southwest and in Latin America, gives us a penetrating study of the socio-economic world of the Mexican-American, particularly in the California area. She pinpoints characteristics and values in the lower-class Chicano home environment which make it difficult (if not impossible) for the child to achieve in our academically-oriented schools. One major problem is the conflict between the Spanish spoken at home and the English used in school instruction. Clinging to the language of the home is a symbol of the orientation of the Mexican-American culture. Since the parents speak Spanish and live much the way their ancestors did, they do little to prepare their children for life in a non-

Mexican, American environment. Now that the Spanish-speaking population is growing and moving into new geographical areas it is vital that teachers and other community service workers acquaint themselves with the life style of these forgotten citizens.

"Indian Participation in Public Schools," *Social Education,* Vol. 35:452-465, May 1971.

To collect information for this report, the researchers gathered documents and interviewed state and local officials in sixty districts in eight states, officials of the B.I.A. and the Office of Education, and 445 Indian parents. These parents are increasingly concerned about how they can make public schools meet the needs of their children. With more and more Indian children attending public schools, the schools' continuing failure to educate them has led to parental demands for a greater voice in school affairs. Generally, there is little communication between the school system and the Indian community. Frequently, the only link is the truant officer. Many Indian parents believe that the only reason school authorities want their children to attend classes is to qualify the district for Federal funds. Curricula and materials used in public schools (even those with 90 percent Indian student bodies) do not include Indian culture studies. Yet ethnic studies were given a high priority by all parents interviewed. Since white school officials are ignorant of Indian history, culture and languages, they fail to understand their importance to the Indian community.

Inn, Agnes M. "The Orientals," *Social Education,* Vol. 33:443-446, April 1969.

Professor Inn, Department of Elementary Education, University of Hawaii, recounts the experiences of the Orientals, who make up the majority of her state's population, in an alien land. With physical and cultural traits sharply distinctive from those of the host culture, they found themselves subject to a set of restrictions which made it obvious that they were a minority group; one without political power and status. Each successive group of Orientals in Hawaii started as "a cultural island in an alien culture," but through a set of circumstances each has achieved a respected place in the American-Hawaiian society today. Dr. Inn describes two of the most important circumstances that influenced the progress of the Orientals in Hawaii. First, public education under the sponsorship of the dominant group in Hawaii presented the Orientals with an opportunity to rise above their cultural isolation, to accept aspects of the dominant culture, and to begin to aspire to a higher role in it. Second, World War II, with its initial repression caused a subsequent resurgence of Japanese culture.

Katz, William Loren. "Black History in Secondary Schools" *Journal of Negro Education*, Vol. 38:430-434, Fall 1969.

This paper evaluates today's major trends in teaching Afro-American history on a secondary school level. While many school systems have responded to the need for what Katz considers a vital body of knowledge, most of them see the subject as fit material for black students, but not for white, so they have made little effort to integrate the black experience into the regular courses of study. The two main methodological approaches have vastly different emphases: one proposes to stress black accomplishments while the other focuses on the subject of racism. Both should be employed. There is also a need to accurately detail the resistance black Americans have mounted to their status as slaves or second-class citizens. Those teaching black history should be trained by teachers' colleges or state or local school systems. All students, regardless of race should be exposed to the new material, and no racial restrictions should be countenanced in selecting instructors.

Katz, William Loren. *Teacher's Guide to American Negro History* (Chicago: Quadrangle Books, 1969)

The purpose of this very helpful book is to give the classroom teacher the basic tools necessary to integrate his American history course, including fundamental research materials, audiovisual aids, and some suggestions on basic methodology. In convenient form it places before the teacher a conceptual model, outline and chronology broken into fifteen "units." It presumes no knowledge on the part of teacher or pupil, but avoids patronizing didacticism by providing a bibliography for each unit. Clearly integrationist in point of view, Katz argues that Negro history has much of importance for both Negro and white children. Since he has used all the materials he presented here in his own mixed classes, administrators and social studies coordinators seeking more "relevant" programs will find much of practical value here.

Keating, Charlotte Matthews. *Building Bridges of Understanding* (Tucson, Arizona: Palo Verde Publishing Co., Inc., 1967)

Born in China of American missionary parents, Charlotte Matthews early learned what it meant to be an alien child in a strange culture. In Ruth Stang's graduate course in "Reading" at the University of Arizona she became keenly aware of the importance of appropriate reading material for group identification, and went eagerly to work to find books—fiction and non-fiction—about Mexican-American, Indian, Negro, Chinese-American, Puerto Rican and Japanese-American children and youth. Her first bibliography was for primary grades; later she extended it to include

books for intermediate and high school levels, thus increasing its utility for teachers, librarians and parents. It contains the excellent annotations, detailed, critical and frequently supported by opinions of young readers who aided the author in her scholarly study.

Kenworthy, Leonard S. *Studying Africa in Elementary and Secondary Schools* (New York: Columbia University Teachers College Press, 1970).

To meet the rapidly growing interest in Africa, this resource booklet, carefully revised and updated, has been prepared to help students and teachers in elementary and secondary schools to locate and evaluate materials on a wide range of topics and countries. Many of these materials will prove invaluable to curriculum planners developing a black studies program or teachers introducing African contributions into extant social studies and humanities courses. The materials discussed include books and booklets, maps and charts, films and filmstrips, recordings and realia. The author is a noted social studies educator who has prepared resource materials for area studies of many regions of the world.

Kiefer, C. W. *et al. Biculturalism: Psychological Costs and Profits* Paper for the American Anthropological Association, 1970. ED 047 054

This essay on the psychological costs and profits of biculturalism attempts to clear away some of the confusion surrounding the concept of "ethnic identity" as it is applied to Americans of Japanese ancestry and to suggest ways in which it might be used effectively—both in psychocultural research and in public education. In the course of a comparative study of aging and intergenerational relations among Japanese-Americans, Mexican-Americans, and Anglo-Americans in San Francisco, the authors developed the concepts discussed in this paper. The traditional culture (ancestral traditions in the country of origin) and the subculture (Japanese-American community culture) of the Japanese-Americans are discussed. In addition, ethnic consciousness in relation to identity and self-image is explored, particularly, differing attitudes toward the Japanese-American relocation during the war.

Kitano, Harry H. *Japanese-Americans: The Evolution of a Subculture* (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1969)

One of the "Ethnic Groups in American Life" series, this small volume by eminent Nisei Professor Kitano of U.C.L.A. presents an optimistic picture among the generally dismal reports of American minority groups. Barely twenty years after the end of the infamous war-time relocation camps, this group has risen above even prejudiced criticism. By any criterian of good citizenship that we choose, the Japanese-Americans have established a

remarkable record, done moreover, by their own almost totally unaided effort. Every attempt to hamper their progress resulted only in enhancing their determination to succeed. Kitano feels that their experiences may provide some partial answers to questions raised by the problems of other ethnic groups attempting to participate in American society. Perhaps the major importance of this book is in its presentation of the experiences of one specific ethnic group as an illustration of a means of adapting to interethnic conflict with a minimum of bloodshed and chaos.

Knowles, Louis and Kenneth Prewitt. *Institutional Racism in America* (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1969)

If their work is utilized, the authors will have provided an indispensable grounding for serious investigation into white racism in the United States. Taking as their starting point Stokely Carmichael's and Charles V. Hamilton's distinction between individual and institutional racism, they proceed to brilliantly dissect the latter, which is more formidable in its consequences and exceedingly more subtle than individual racism. Stationary social arrangements and practices invariably result in subjugation of the black person. After moving through the authors' concise and carefully documented sections on education, economic life, the legal system, medical care, and the political structure readers will realize why so many carefully formulated plans and programs to aid blacks go astray. Useful for teacher educators, administrators and secondary teachers who have questions about the historical foundations, contemporary arrangements, and future consequences of institutional racism.

McVeigh, Frank J. "What It Means to be Black," *Social Education,* Vol. 34:887-890+, December 1970.

This selection from *Social Education's* practical "Idea Notebook" is designed for secondary and college level teachers of the social sciences. It suggests the use of statistics to generate discussion about racism in all-white classes where students have had little or no first-hand experience with blacks. The author, a sociologist at Muhlenberg College, uses data collected by such agencies as the Census Bureau, the U.S. Department of Labor, and the National Center for Health Statistics. The figures he presents speak to us unequivocally, telling us just what it means to be Black in White America. The areas covered are "Chances of Survival," "Maternal Death Rate," "Health and Health Care," "Occupational Distribution," "Unemployment of Blacks," "Lack of Education," and "Family Income." McVeigh concludes that by exploring and examining statistically and factually just a few parts of the overall picture of inequality White America can gain a better insight into the crucial racial problem facing our society today.

Misiaszek, Lorraine. "The Cultural Dilemma of American Indians," *Social Education,* Vol. 33:438-439+, April 1969.

The author, herself an Indian, is Consultant in Intergroup Education to the Washington State Office of Education. She finds Indian culture unique in this nation today, since it has withstood almost five hundred years of exposure to the predominant Euro-American culture, with all the accompanying social and economic pressures to change and to conform to middle class white American culture. She examines the strong value system that influences Indians and keeps them from assimilating into the "mainstream of American life." The importance of harmony with Nature, adherence to traditions, and respect for age and wisdom are explained. Cooperation and generosity with fellow tribesmen, physical bravery, stamina and endurance, close, extended family ties, dislike for competition and self-aggrandizement are all examined as traits which impede the Indian pupils success in the typical Anglo school. Their lack of classroom participation seems to untrained Anglo teachers to bespeak hostility—it actually comes from reticence and deep-seated feelings of inferiority and frustration in an unstable, changing environment.

Moss, James A., ed. *The Black Man in America: Integration and Separation* (New York: Dell Publishing Co., Inc., 1970).

This original anthology presents a spectrum of views on the overriding issue of equality in the United States. The writings of some of the most articulate spokesmen in the struggle for black liberation, including Whitney Young, Martin Luther King, James Farmer, Julian Bond, Carl B. Stokes, Bayard Rustin, Eldridge Cleaver, Dick Gregory, and others, are brought together to form a dialogue that represents a wide range of approaches and gives shape to the struggle for black autonomy and power.

National Education Association Center for Human Relations. "Ideas for Teaching About Black Americans," *Today's Education,* Vol. 60:57-59, January 1971.

At its 1970 conference in San Francisco the National Education Association passed a resolution to the effect that January 15 should be designated "Human Relations Day" in memory of Martin Luther King and urged all school systems to plan appropriate observances. Many teachers have difficulty in initiating classroom activities on black culture and recognizing other minority group contributions to our society. They want ideas that aren't stereotyped or trite and that will be relevant to all pupils. To help them the N.E.A. Center for Human Relations has prepared a list of activities dealing with black culture. Many of them can also be used for appropriately timed emphasis on the culture of other American minority

groups. Included are suggestions on dramatizations, music, dance, art, Negro prose and poetry, exhibitions and artwork, dioramas, essays, photography, guest speakers, films, filmstrips and records; with grade levels for best results.

Oosterman, Gordon. *Minority Groups in Anglo-America: An Introduction and Bibliography of Selected Materials* (Grand Rapids, Michigan: National Union of Christian Schools, 1970). ED 048 066

As a result of a resolution of the Association of Christian School Administrators this paper was produced on minorities in the United States and Canada. The groups considered here are not only the racial groups, but the various religious sects in both countries. Major emphasis, in terms of numbers of resources discussed or listed, is on the Negroes, North American Indians, and Spanish Americans. Other groups include the Orientals, Jews, and the Amish. The first section deals with the rationale for including teaching about minorities in the social studies programs of schools. A second section covers materials for students K-12 as well as ideas which will stimulate interest in studying minority groups. A third section concerns resource materials for teacher use. A final section gives a list of organizations which are specifically concerned with minorities.

Petroni, Frank A. *Two, Four, Six, Eight, When You Gonna Integrate?* (New York: Behavioral Publications, 1970) ED 047 057

In this book, the social, psychological impact of attending an integrated high school is examined in a "case studies" approach. Students in the black "elite," the black militants, the white racists and conservatives, the hippies, and Mexican-Americans are included. The main body of the text consists of interviews, with comments by the authors. The wide range of topics includes discrimination by teachers and administrators, the generation gap in attitudes toward racial mixing, differences in the pattern of racial cleavage in various age groups, and the extent of "true integration."

Prichard, Nancy S. *A Selected Bibliography of American Ethnic Writing* (Champaign, Illinois: National Council of Teachers of English, 1969). ED 041 921

This bibliography and supplement on American ethnic writing provide extensive listings of materials by or about Afro-Americans, American Indians, Hispanic Americans, and Orientals. The areas covered are novels, biography, autobiography, poetry, drama, art, folklore, music, films, records, periodicals, anthologies, bibliographies, criticism, history, sociology, political science, and juvenile / young adult.

Rivera, Feliciano. *A Mexican American Source Book with Study Guideline* (Menlo Park, California: Educational Consulting Associates, 1970). ED 045 244

The source book is designed as a guideline for all persons who wish to have a better knowledge of the history of the Mexican American people in the United States. The author states that the guideline is not intended as a history per se; therefore, the usefulness of the book depends upon how well the reader uses the bibliography and suggested reference materials. The Table of Contents lists the following major units: (1) Introduction to "North from Mexico," by Carey McWilliams; (2) a Study Guideline of the History of the Mexican American People in the United States; (3) Selected Bibliography; (4) Missions of California; (5) A Portfolio of Illustrations; (6) A Portfolio of Outstanding Americans of Mexican Descent; (7) The Treaty of Guadalupe Hidalgo; (8) A Critical Commentary on the Treaty of Guadalupe Hidalgo; and (9) Appendix. The selected bibliography includes a list of approximately 120 books, articles, magazines, and newspapers; 33 films, and 24 filmstrips.

Robinson, Armstead, Craig C. Foster and Donald Ogilvie, eds. *Black Studies in the University: A Symposium* (New Haven, Connecticut: Yale University Press, 1969).

In the spring of 1968 Yale University was sponsor to "an educational experience for professional educators." Realizing that the problems they had encountered in developing a viable black studies program were not confined to Yale, those concerned sought to bring together key faculty and administrative personnel from a number of departments with a group of respected and recognized black and white intellectuals who were vitally concerned with various aspects of the Afro-American experience. The symposium created an atmosphere in which those persons in pivotal positions in a number of educational institutions could engage in active and open intellectual exchanges on questions related to Afro-American studies. This volume is a record of the proceedings, with contributions by such controversial blacks as Nathan Hare of San Francisco State, and Ron Karenga, and eminent scholars like Harold Cruse, Charles H. Taylor, Gerald McWorter, Alvin Pousiaint, and McGeorge Bundy, It constitutes no definitive solution to the vast array of problems pertaining to Afro-American studies, but it stands as a pioneering inquiry into these questions.

Roth, Rodney W. "The Effects of 'Black Studies' on Negro Fifth Grade Students," *Journal of Negro Education*, Vol. 38:435-439, Fall 1969.

Most authors of recent articles stressing the need to incorporate "black studies" into school curriculums could only assume that this would im-

prove Negro self-concepts, since the problem lacked research evidence. The purpose of this paper is to investigate the statements and questions raised by other writers. The study investigated the change in Negro students' black pride and self-concept after being exposed to "black studies" (i.e., materials which included Negroes and information about their contributions both present and past). The results indicate that black studies were effective in increasing black or racial pride and somewhat less effective in improving self-concept. Especially significant, in light of Black Militant demands, was the lack of observable difference between experimental Negro students in segregated black schools with Negro teachers and experimental Negro students in integrated white schools with white teachers with regard to positive attitude change and post-test results.

Samora, Julian *LaRaza: Forgotten Americans* (South Bend, Indiana: University of Notre Dame Press, 1966).

The central theme of this work is that most people in this country are unaware of the problems faced by people of Spanish descent. As a result little has been done to deal with their problems. Samora presents a series of readings by people who have been closely connected with the study of the Mexican-American. His book describes in detail the life and role of various institutions in the Southwest. The selection by Martinez explains why Mexican parents don't help their children acculturate the Anglo ways. Due to the depth and breadth of their culture in the Southwest they don't feel like a minority there. The fact that in an area discovered and colonized by their forefathers they are discriminated against and relegated to the lowest economic and social position constitutes a motivation for political activity. This book should help social scientists and teachers understand the causes of Chicano militancy and begin to develop strategies for change.

Schwartz, Audrey James. *Traditional Values and Contemporary Achievement of Japanese-American Pupils* (Los Angeles, California: California University Center for the Study of Evaluation, 1970). ED 046 061

Americans of Japanese ancestry rank higher than any other physically identifiable subgroup on positive attributes and lowest on negative ones. The thesis of this paper is that their success depends more on the value orientations that differentiate the two groups than upon those held in common. Data were obtained from a survey of 2200 pupils enrolled in grades six, nine, and twelve in 23 racially-mixed Los Angeles schools. Comparison of Japanese-American and Anglo samples on value orientation variables support the hypothesis that the comparatively high achievement of Japanese-Americans is related more to traditional Japanese cultural values than to acquired American values. While the two

groups are similar in appreciation of the value of education and the importance of peers, the Japanese-Americans are more expressive toward school, have less belief in individual action, and have higher occupational aspirations. Japanese-Americans appear to be less acculturated to the values of the American middle class than generally believed, and explanations which rely on theories of acculturation do not adequately account for their success in American society.

Skinner, Vincent P. "The Children of the Forgotten: The Indians of Maine," *Contemporary Education,* Vol. 42:284-289, May 1971.

Skinner's article begins with the charge against curriculum makers that much of what has been done in curriculum development has been done without certain prerequisites. Many materials have an "ideal" and predetermined base, not rooted in the specific cultural and socio-economic patterns of the community the materials supposedly serve. The results of this have been disastrous for the children and communities involved and eventually will be disastrous for our society. In the author's state of Maine the Indian cultures are at best misunderstood by the schools. The Roman Catholic Church and the State Department of Education, representing two vested interests in Indian education, have both proven unsuccessful in fulfilling their purpose—education for Indians so that their culture is preserved and opportunities for participation in the mainstream of America. Skinner does more than denounce past methods of dealing with Indian pupils; he offers intelligent and meaningful alternatives which may break the cycle of failure for the Indians of Maine—and those of other states.

Smith, Paul M. "Men Who Think Black," *Personnel and Guidance Journal,* Vol. 48:763-766, May 1970.

In the May issue devoted entirely to guidance efforts and unmet needs in the black educational community, Professor Smith attempts to acquaint counselors with recently published books about blacks. An examination of his suggested materials offers many insights that will enable counselors, teachers and administrators to better understand, guide, and protect these youth in their growth and development. The list of books covers a wide distribution of fields: History, Biography, Protest (Political, Economic, Sociological), The Arts, (Literature, Poetry, Music, Drama, Dance) and Religion.

Steinberg, Stephen. "The Language of Prejudice," *Today's Education,* Vol. 60:14-17, February 1971.

The author, a research sociologist at the University of California, discusses the language used by dominant group members to disparage other groups

and imply contempt. However, prejudice is more than just a social grammar, a way of talking about cultural minorities. The behavioral expressions of prejudice and the many forms of discrimination practiced against minority groups are even more damaging. For members of victimized groups, the result is diminished self-esteem and a defensive withdrawal into one's self or one's own group. For society as a whole, the result is intense social conflict and loss of civic unity. Steinberg notes that in recent years an improved climate of tolerance has developed in the nation, most clearly seen in the official sphere of our society. Such changes in the official sector inevitably produce changes in popular attitudes, though there is usually a time lag between the two. This article compares an attitude survey done by the author in 1964 with one conducted 26 years earlier and arrives at the conclusion that there is more tolerance expressed today.

Sternsher, Bernard, ed. *The Negro in Depression and War* (Chicago: Quadrangle Books, 1969).

This collection of articles and essays on black history between 1930 and 1945 is subtitled, "Prelude to Revolution." In Sternsher's view, these were years of preparation, in which much of the groundwork for the civil rights and black liberation movements of the 1950's and 1960's was laid. Although the author is conscientious in including examples of much of the better recent work in this field, it is difficult in reading these selections to get any real sense of the period as a whole. Despite its title, there is only one essay on World War II, a rather superficial summary. As virtually the only readily accessible source for Afro-American history during the 30's and 40's it serves a useful purpose for educators preparing Black Studies courses. Perhaps it will stimulate them to begin further research on these critical years.

Thompson, Judith and Gloria Woodard. "Black Perspective in Books for Children," *Wilson Library Bulletin,* Vol. 44:416-424, December 1969.

It is the opinion of these authors that the credentials of the writer who undertakes a book about blacks must include a black perspective based on an appreciation of black experience. "Good intentions" are not enough. A combination of black consciousness and creative ability will finally result in good books about black children. When a writer lacks these credentials the result is too often a kind of verbal minstrel show—whites in blackfaces—rather than the expression of a real or imagined experience derived from "wearing the shoe" or "paying one's dues." In books for teen-agers dealing with racial conflicts the implications of white superiority take several forms. Rarely are blacks in these books depicted as bringing about

the changes that affect them. In fact they are usually represented as ineffective, whether as individuals, American citizens, or an ethnic group. In spite of their obvious weaknesses the authors feel that these "black" books for children are timely and important. They provide relief from white paternalism, white perspective and white domination.

Time for Change in the Education of Alaska Natives (Juneau, Alaska: Alaska Governor's Commission on Cross-Cultural Education, 1970). ED 041 678

The study presents findings and recommendations regarding education of Alaska natives (Eskimos, Indians, and Aleuts). This was prepared for the governor of Alaska by the Commission on Cross-Cultural Education of Alaska, which was designed to find ways to provide new meaning to education for Alaska's multicultural society and to provide maximum educational opportunity. Among the factors explored in the study were socioeconomic status, health, community background, school programs (including preschool through adult education and college), teacher attitudes, linguistic and cultural differences, boarding schools, curricular changes, and parental involvement in education. Recommendations include providing the most efficient possible move into the white world, with enhancement of self-image and promotion of native pride to keep the cultural continuity. It is noted that professional development of teachers, research data, and improved facilities are needed.

Trejo, Arnulf D. "Bicultural Americans With a Hispanic Tradition," *Wilson Library Bulletin*, Vol. 44:716-723, March 1970.

For the benefit of school and public librarians Professor Trejo of the University of Arizona describes three distinct, yet similar groups of potential library patrons. His analysis of their historical and cultural differences and the varied problems they face in adapting to an Anglo society will interest educators as well. First, he discusses the five million Mexican-Americans, mostly mestizos and Indians, who arrived in the United States psychologically preconditioned to assume a subservient role. Their image of inferiority placed them at a disadvantage in the aggressive society of the Anglo. Next, he treats the million and a half Puerto Ricans who left their tiny overcrowded island, seeking economic advancement. Most of them were at the bottom of the socio-economic ladder on the island, with no material assets, no vocational skills, and little, if any, education. Here they have been relegated to the most menial jobs and to the "basic" or "special" classes in public schools. Last, the author deals with the million Cubans who have fled the Castro regime to find political asylum in our country. Unlike the other Spanish speaking immigrants, the Cubans have arrived

equipped with the prerequisites not only to assimilate into the American mainstream, but also to prosper. Among the many professionals are doctors, lawyers, engineers, teachers, and librarians; there is also a large representative group of semi-professionals. Trejo concludes that the Cuban experience demonstrates how a group of people from another land can enrich our country without surrendering its heritage.

Valdes, Daniel T. "The U.S. Hispano," *Social Education,* Vol. 33:440-442, April 1969.

Professor Valdes presents the biological, political, historical, and cultural facts that must be known by educators in order to understand the Hispanic people of our country. He treats the seven million Spanish-surnamed persons in the U.S., who are primarily Mexican, Puerto Rican and Cuban and who run through the whole continuum of white to non-white ancestry. The most important cultural and racial antecedents of the Hispano of the U.S. Southwest are Spanish, but the Indian racial and cultural antecedents in most Mexican Americans, and the Negroid elements in the ancestry of the majority of mainland Puerto Ricans, should not be ignored, since they explain the difficulties in assimilation of these two groups. American history texts, following the patterns of English historians and their allies, have done everything possible to enhance the Anglo-Saxon and to smear the Spanish with the popular "Black Legend." Valdes refutes many of the myths of the "Legend" and cites impressive figures of the actual accomplishments of the Spanish in the New World, hoping that these will be used by educators to improve the self-concept of the Hispano child.

Vasquez, Hector I. "Puerto Rican Americans," *The Journal of Negro Education,* Vol. 38:247-256, Summer 1969.

The Executive Director of the Puerto Rican Forum in New York discusses the "Puerto Rican problem" in the schools of that city. His study summarizes briefly the educational dilemma, the background of the problem, the lack of community involvement, and concludes with some specific recommendations. His emphasis is on New York City because the great majority of Puerto Rican migrants have settled there, and because the situation does not vary significantly in other cities. All recent reports indicate that Puerto Rican children have the lowest record of achievement of any identifiable group within the New York City public school system. In spite of the many new programs initiated to remedy the situation, there has been no significant change in school performance, and there are even signs that the situation is deteriorating further. This is especially disturbing since one fourth of New York's public school population is now Puerto Rican and indications are that the percentage will increase at an alarming rate.

Vasquez gives readers the background of the school problem; a complex totality that reflects migration trends, employment opportunities, housing and family stability, and goes back to life on the overcrowded and underdeveloped island from which these people came. He concludes with seven recommendations for upgrading education of urban Puerto Rican youth; in these recommendations are condensed the desires and aspirations of these island Americans to improve their lot.

Vontress, Clemmont. "Black Studies—Boon or Bane?" *The Journal of Negro Education,* Vol. 39:192-201, Summer 1970.

Professor Vontress of George Washington University answers the question in his title directly and forcefully: "Black Studies is a Bane"—to the administrators who have weakly capitulated to black demands, to the white students pursuing legitimate scholarly programs, and most of all to the black students who have been assisted in cheating themselves of the strong academic backgrounds they so desperately need. Out of their frustration in the alien and threatening environment of the white campus black students are doing to themselves what white segregationists have been doing to them and their forebears for a long time. Separate dormitories, black studies taught only by black professors who use books written by black authors, black student unions, black theaters, and black mathematics-these all smack of racial separatism, South African style. Instead of taking the leadership in bringing about a more racially harmonious society, colleges and universities are inadvertently contributing to two separate and unequal societies. As an academic discipline, Vontress labels Black Studies "a lot of mumbo jumbo." The objectives are elusive, the content weak, the methods questionable, the materials pitifully inadequate, the instructors unqualified, and the assessment procedures totally inappropriate. In white colleges and universities, faculties should strive to infuse all their courses with relevant content about the nature, needs, and contributions of all minorities in our society. Separatism, academic or otherwise, is not a philosophy or program which universities, black or white, should endorse.

Williams, Robert L. *The Changing Image of the Black American: A Socio-psychological Appraisal* Paper for the American Psychological Association, 1969. ED 035 681

Black culture has always been considered inferior, as the patterns of integration testify; the Black child has been sent to the white school but not vice-versa. The net result of America's history of discrimination has been a negative self-image for the Black person, an image which the "Black is Beautiful" movements are trying to counteract. Positive self and cultural images are necessary for raising expectations and helping Blacks to unite to gain civil rights.

Wright, Stephen J. "Black Studies and Sound Scholarship," *Phi Delta Kappan*, Vol. 51:365-368, March 1970.

Dr. Wright, a professor and administrator, is an established leader of the Negro community. He rejects a doctrinaire, propagandistic approach to black studies, supporting a program in which the basic subjects are disciplines built on sound scholarship. He defines the really fundamental issues: those of definition, objectives, rationale, and the general nature and character of the program. The purpose of his article is to examine these issues and a few of the important problems and to suggest some approaches that may, hopefully, contribute to a more orderly and a more viable development of this very significant and urgently needed field. Unlike many Negroes involved with black studies, Wright feels that competence to teach and learn in the area of black studies is not a function of race, creed, or color. It is his position and conviction that the viability of programs of black studies will be contingent upon the extent to which they are handled as other disciplines.

Zimmermann, Matilde J. *Teacher's Guide for Afro-American History* (Albany, New York: New York State Department of Social Services, 1969). ED 040 908

This manual is designed to help the non-specialist cope with the existing body of material on Afro-American studies and establish guidelines for evaluating new resources as they appear. No attempt is made to recommend teaching methods or activities, but the author urges supplementation of elementary and secondary social studies courses and materials, most of which overlook or distort the role of blacks in American history. The first part of the manual, Survey of Afro-American History, is divided into 16 historical periods paralleling similar divisions in American history courses, e.g.: The African Past; Black Power During the Reconstruction Period; Depression and the New Deal; Black Nationalism. Each section surveys its period with an emphasis on Afro-Americans, and notes three to five related specialized works. The second part comprises a 40-page topical bibliography to aid teachers and librarians in adding to their Afro-American studies materials. It covers bibliographies, teacher guides, biographies, general histories and documentary collections, African history and culture, contemporary issues, black art, children's books, newspapers and periodicals, films and filmstrips, sound recordings, and organizations and publishers.

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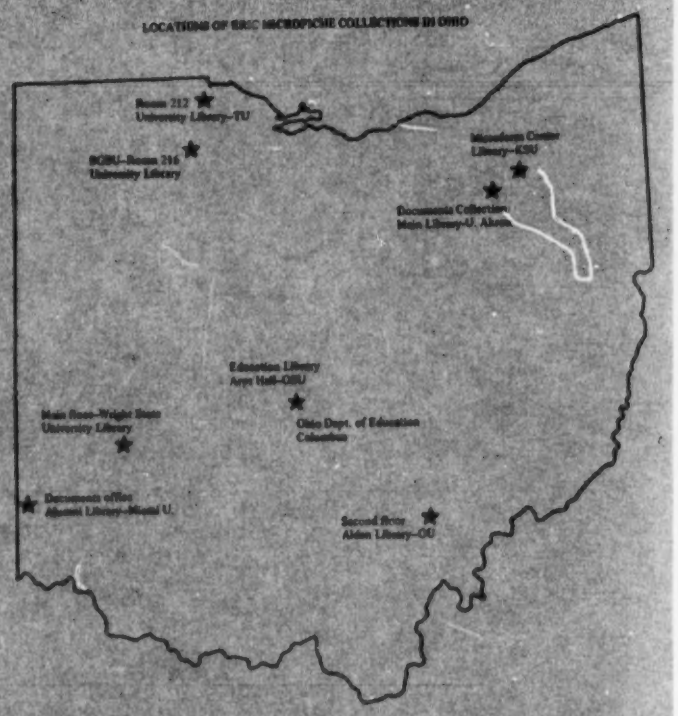

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